

## The Brethren Evangelist

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ASHLAND, Ohio, Oct. 31, 1888.

### Merited Mention.

The Court has granted another extension of time, to Dec. 3rd, to complete the raising of the remainder of the first payment on the College. When that is made, over seven thousand dollars of the debt will be paid. The personal property, which cost over \$600, must be paid down, and \$6,500 besides. Then there are claims paid by brethren which will be turned in on the final payment, so that the heavy payment is the first one, because there is one preferred claim that must be first paid, before the general creditor can be reached.

But this is not intended as an asseveration on College matters, but to call attention to a course of true devotion and self-sacrifice.

Eld. Josiah Keim has been associated in the College work from its beginning, or nearly so. During these ten years he has faithfully stood at his post and shared in every effort to build the institution up, through all the changes that have taken place. Now he is engaged in a canvass to raise the remaining \$2,500 to make the first payment and save the credit of the Brotherhood, and sustain our infant educational enterprise. He has spent already months of time in canvassing, attending the meetings of the Board of Trustees, besides paying carfare out of his own private funds.

In addition, he has already given to Ashland College over \$2,000 of clean cash, and will give enough more to swell the sum to \$2,500. Here is true devotion to the interests of the church. Bro. Keim is not wealthy, he is a man of only ordinary means, and to maintain a livelihood, must engage in some pursuit that will yield him an income. This is genuine Christian liberality, and if he had a number of imitators among the members who have means, the College would not go begging long.

Whether the College is maintained or not, his record of devotion will go on the pages of history, and God will remember it in heaven. He is doing what he could, and with the woman who did an humble service, in heaven it will be said of him, "He hath done what he could." This will be the verdict of the Great Judge, and the happy angels will carry away the refrain.

The money which he and all

others paid has not been spent in evil. It has all been used in erecting buildings and paying teachers for their services in the College recitation rooms.

It has done its good work. This money will not turn against the giver, as James declares: "Go to now ye rich men, weep and howl for your miseries that shall come upon you; your gold and silver is cankered, and the rust of them shall be a witness against you. Ye have heaped treasures together for the last days." What a terrible denunciation upon them who hoard their money, and will not send it about doing good.

There is a mania among some to hoard for their children. How unkind that is toward such children. Instead of building educational institutions and educating those children and sending them around doing good, they are settled in the idolatry of covetousness to worship that unholy God all their days. They become to humanity what the golden images were to the country that Cromwell found upon the altar in a temple. He asked "what those people were doing up there." When told, he ordered that they should be melted (into money) and sent about doing good.

We often wonder how it can be that brethren who can help, are so shut out to the highest interests of themselves, their children and mankind, and will not even lend the strength of their credit to assist other brethren in maintaining a school, and will close their hand against them. Money spent in a good cause is never lost. The benefits may not always accrue where the giver may wish, but to God it does. No money spent on Ashland College has been lost to the giver. He will receive his reward somewhere, as it has been spent in educating good men for holy and worthy responsibilities in life.

Bro. Keim is not the only one who has made a meritorious record in their doings for the College. They will be remembered and honorably mentioned by and by.

### EDITORIAL NOTES.

Bro. J. C. Ewing, of Alexandria, Ala., writes: "We have not the benefits of a Brethren church here, which we miss very much. We would like to open correspondence with some minister relative to coming here. I know no reason why the state first in alphabetical order should not organize Brethren churches."

We are not favorable to medical advertisements in a religious paper. But we are making a great sacrifice to put out as good a paper with the circulation, and as the propositions came, we accepted more than we can very well handle. The location of the reading notices are somewhat obnoxious, because they must be placed according to certain specifications, or no pay can be collected, according to contract. People complain about medical advertisements, yet at the same time they will have the same medicine in their own house, and stay by it closer than they do to their Bibles. They will use a medicine for days and years to derive benefit from it, and when we undertake to get benefit of another kind from it, they enter a great complaint. No one who uses medicine has any right to forbid us to advertise the same for profit while we are doing a great work for the church, and the objector does next to nothing. This week there is an unusual encroachment upon reading space, which we wish was not, but our contracts demand it. But it will not so happen often.

If you want a Hymnody, read Bro. Ewing's advertisement this week, and you will know where to get it.

**FALSE SURMISES.**—When an individual does a deed that he supposes another dislikes, he will often interpret errors or accidents to mean slights or insults to him. Often other individuals are greatly wronged by such surmising. The forgiving privilege is always within the reach of every individual, and unless you have positive proof that the slight is designed and wilful, excuse the brother, and do not act differently from what you otherwise would.

Bro. W. J. H. Bauman expects to visit Knox County, Ohio. Wonderful changes time brings on. Ankenytown, that is the Jerusalem from which we started out to work for the Lord, and he will stand in the same places we have been to work for the Lord. He will then be within thirty miles of the EVANGELIST office. Come over Bro. B. and see us.

Michigan is bound not to be behind her sister states, and has held a conference too. A report will likely be sent in ere long.

The first of Bro. Bashor's articles, "Facts for the People," is printed on the second page this week. He has in store a series on experiences as a minister, which will be invaluable to brethren who are laboring in that sphere.

Sister Sterling's essay, read at the Pa., convention misrepresented her in several places, as printed recently. "Infidel" was printed for "model," "conversation," for "consecration," "good" for "god," and "into" for "unto."

We acknowledge the receipt of a copy of the premium picture which Bro. McFaden offers with the "Story of Jesus." The title is "Christ before Pilate." It is valuable as a picture alone, and far more so with the history of its production, and the event it commemorates.

This week Eld. P. J. Brown's article on the Passover is published. He makes strong points as he usually does. He believes he has the right ground now, after holding a different view. This we look upon as rather remarkable. Firstly, because a man of decided character seldom changes his belief when he becomes aged; and secondly, because he takes a bold stand against the belief of his earlier life and the generally accepted view in the church where he labored. This is the strongest evidence that he is a lover of the truth, and abides in the liberty of independent thought. We believe with him that Christ ate the passover, and that any other view is scripturally untenable.

### Miami Valley Items.

I am very much obliged to the brethren for the kind words of encouragement they have given me about my book. For many years I waited for something that would present our church to the world in her proper light, but alas! None appeared. At last I made the attempt. I have thrown all my soul into the work. Of course it is a very hard task to suit everybody in the presentation of our doctrine. For nearly every individual has some idea that may be peculiar to himself. I have done the best I could. I have tried to steer clear of all preconceived and individual ideas, and bring the doctrine to a plain exposition of the commands and example of Christ. Now brethren, in criticising my book, privately or publicly, please remember what a terrible task I had before me. Do not, I beseech you, separate any of my explanations from the arguments with which they are connected, for under such circumstances, they will not only lose their strength, but in many instances, their meaning. If we did this with the Bible—that is, take a text, isolate it from its surroundings, and in many instances a man could make it look very foolish, and we would rob it of its original sense. Take the book as a whole brethren, and let every assertion and paragraph be considered in its proper connection.

In the last EVANGELIST I notice that my skeleton sermon, "The perils attending the performance of Duty," makes me say a foolish thing. If that was in the "copy" so, then it was a slip of the pen. The article reads, "Great pains are taken to show why Moses was not allowed to enter Canaan. It was not because age disabled him, or because of his sin at the waters of Meribah." I meant the opposite. Instead of "or" put "but." Then it would read "but because of his sin at the waters of Meribah." I do not always think it necessary to

make corrections, for the good sense of the readers will rectify common mistakes. This one may put me in a wrong light.

Bro. Bauman's definition of "Doctrinal preaching" is about as near scriptural as we can ever get it. Brethren, we should remember that there is nothing narrow about God or his Bible. The Lord's teaching is as broad as eternity. There are no hobbies in religion. All comes from God, and are alike important.

During my late trip to Pleasant Hill, brother Will Harrison brought me a few small toy barrels telling me he had some money for the Home Mission. Upon examination I found the little barrels had a slit at the top, through which money was placed into it. The little girls in Sister Harrison's class were each provided with a barrel, and sent forth to solicit donations wherever they could be had. They were opened on last Sunday, and the result was \$2.65. Just think of it about five or six girls gathered so much up in pennies. If the whole membership of the S. S. of Ohio would do this, what a result!!!

Bro. McFaden favored me with a copy of his "Story of Jesus." I do not know how to do justice to the book. The "Story" is so familiar and has been so often told that we could hardly see any place for another. But our brother Duke of Philadelphia has found the place and the book. It is wonderfully cheap for the money. And we believe that his extraordinary desire to sell one hundred thousand may be done. It is a book no one need be ashamed of. I am interested in its contents, and read it while riding in my buggy to Pleasant Hill. The contents were so pointed that I could not help stealing a little for one of my sermons. The children will find this a good selling book, and they will get grand premiums.

I have been asked to go out to Indiana to hold some meetings this fall. I can hardly spare the time or the health. But I have always had such a desire to go that I expect I will be compelled to go to satisfy my curiosity. Then the people can be able to judge of my orthodoxy.

I trust that all the churches will please bear in mind that I cannot hold any protracted meetings away from home. I do not consider it prudent to allow our congregation that we struggle hard to build up during the whole year, to suffer through neglect during the winter when we are off preaching. I do not think I can afford to hold more than two meetings at the most away from home.

It seems I must be careful lest my "Items" become too lengthy, and an imposition on the brethren, as our editor had to postpone part of my last supply for this issue. That is right, whenever there is a rush of copy, cut mine down to the best of your judgment.

With the large and still increasing number of Brethren churches we ought to have quite a heavy paper. Considering the long list of real talent we have in the church, there should be little or no clippings from other papers.

When we read of such success as that reported by Bro. Bowman, it causes the heart to swell out with joy. God bless Bro. Bowman and the new church.

We have at least seventy-five, energetic, available ministers, and with this force constantly, unselfishly and perseveringly at work something astonishing would be the result.

Let us all take Bro. McFaden's motto "Aim high," as our individual sentiment and determination. Let each one mark out a locality for the organization or building up of some church, and then bend every means for its accomplishment. This is the only way by which it can be accomplished.

We have last week the reports of three State Conventions in the Brethren church. This is encouraging. Even if the conventions were not a success in number, and did not reach the expectations of the hopeful, it is still encouraging. It is a step toward complete and thorough organization. No matter what we think and say, brethren, we will never be successful without organization.

Organization means much. It will enable us to work together, and each willing, and sometimes unwilling hand, will find a place in which to work. Then the encouragement these meetings gives us, and the enthusiasm it instills into our hearts makes it a mighty power. Every successful institution in the world recognizes the utility and necessity of organization.

To make our conventions and meetings a success they must be advertised and talked up. One energetic, rest-

less, fiery soul can enthuse a whole community.

As I hear the boom of cannon, the beating of drums, the sound of music the hurrahs of the people, the loud talking of excited men, and behold the glare of torches, and the illumination of fire-works, during the political contest now going on, until even women and children catch the enthusiasm, I cannot help but feel the wisdom of the Savior's words: "The children of this world are in their generation wiser than the children of light."

Is it not wonderful what efforts are put forth by the different parties? Half of the enthusiasm manifested during a presidential campaign put into religion would bring about the greatest revolution the world ever saw. It is a common thing to see a lukewarm, half hearted church member stand out in the mud and the rain for hours shouting himself hoarse for his party man. We should not wonder much at these things either, for so it has ever been, and always will be until the millennium dawns in.

On last Sunday, the Miamisburg brethren decided to commence a protracted meeting on Monday Nov. 12th. We begin on Monday because the 10th and 11th is my Sunday at Pleasant Hill, and unless I can get some good brother to preach the opening sermon on Sunday evening, I must defer it till Monday.

Today (Wednesday) was a great day at our house. A delegation of the Miamisburg church came and cheered us with a good Christian visit. After their departure our pantry looked as if somebody had been to market.

These visits of the congregation to their pastor are very encouraging, and if the churches knew how much good it did the poor preacher to know his services are valued, they would come oftener.

I feel very grateful for the kind mention the brethren have made of my book. If all knew the anxiety, time, trouble, hard study, research and expense it cost me, there would be no complaint about price. I have tried, and God alone knows what it took, to bring the book down to the understanding of the weakest, and at the same time have it so that no brother need be ashamed to place it in the hands of any scholar.

It is true that the theory I have presented concerning the Lord's Supper and the Passover may differ from the views of Bro. Brown and perhaps many others; but when we have sifted the matter through and through, I find that our different views concerning this subject are but our theories after all. I have tried to reconcile the statements of the Scripture in a straightforward reasonable way. I do not like the idea of advancing far-fetched and unreasonable explanations to mystify the mind. The majority of prominent commentators are very positive in asserting that the Lord's Supper was not eaten the night of the Passover.

We earnestly hope that Brother Brown's theory can forever settle this disputed question. But we must be careful how we set aside the very plain statements of John. If we begin to trifle with those emphatic assertions that the feast was still in the future even at the crucifixion, we will shoulder a predicament that will be very embarrassing.

I had written so far, and I waited for some other "Items" to turn up, when I just received some papers from England.

There I learned of a peculiar, and it may truly be said a disgraceful circumstance of ministerial experience. A gentleman says he went to a parish church in the morning, where he heard an eloquent sermon from Matt. 13:4. Being so well pleased he returned in the evening when the curate officiated, and here to his astonishment and disgust he heard the same text and lo, and behold! the same sermon word for word. Thus the regular minister or Rector and his curate preached the same sermon.

Some of our readers will wonder how that came about, and as I am so well acquainted with the system next week I will explain it.

EDWARD MASON.

**jan88**—If the date printed with your name on your paper reads Jan. 88, it means your paper has not been paid for this year, and that we need the money.

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